

[illegible]

—Om Viṣṇu-pāda Śrī Bhakti-siddhānta Sarasvatī ‘Prabhupāda’

***The antiquity of devotional service (bhakti)  
over fruitive activity (karma) and impersonal  
knowledge (jñāna)***

Some people believe that at the beginning of the Kali-yuga, along with the decline of Brahminical religion (culture of the *brāhmaṇas*), Vedic Vaiṣṇava-*dharma* also became nearly extinct due to the influence of the terrifying Buddhist revolution.

Although the Buddhists, by standing against Vedic rituals, succeeded to a large extent in diminishing the effulgence or power of the religious principles of the *brāhmaṇas* (*brāhmaṇa-dharma*), the Vaiṣṇava religion has continued uninterrupted for a long time.

Long before the *karmī* Kumārila Bhaṭṭa and the *jñānī* Śaṅkarācārya, the immortal tales of *sanātana-dharma* have been enhancing the joy of devotees.

The reputation (*maryādā*) of the transcendental portions the *Vedas* which relate to the supreme spiritual truth has always remained intact and unbroken.

Viṣṇu-citta and some other great souls like Yogīndra transformed the Vedic texts into Dravidian characters to promote them more widely among the common people.

### *The propagation of Buddhism*

### **The propagation of Buddhism**

In the sky of Āryāvarta, the Buddhist cloud mass spread in all directions and gradually moved southward of the Vindhya mountains. [Note: Āryāvarta is a place between the Himālaya and Vindhya mountains.]

Adopting the southern path, it reached the far south.

There, too, it did not vanish; rather, it continued beyond the southern provinces, crossed the sea, and reached the island of Laṅkā, inundating it with Buddhist teachings.

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ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ, ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ  
ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ

**By the grace of Śaṭha-kopa Sūri, Rāmānujācārya  
created obstacles in the path of Buddhism, Karma-  
vāda, and Māyāvāda.**

ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ  
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In these terrible times in India, Bhagavān who is the ocean of compassion made appropriate arrangements for the protection of devotional service (*bhakti*).

ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ  
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Fortunately for the living entities, that delicate thread of devotional service, instead of being shattered by the immense weight of Buddhism, the *karma* doctrine, and the hidden Buddhism in the form of Māyāvāda, spread throughout the whole of India, primarily in North India.

ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ  
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ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ  
ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ

In the dark night caused by the black clouds of Buddhism, a star (constellation) had risen in the southern corner of the southern country.

ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ  
ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ  
ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ  
ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ

In the faint light of that star (constellation), the Southern Moon, Śrī Rāmānujācārya, was able to benefit the Vaiṣṇava world.

ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ  
ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ ਸ੍ਰੀ ਸਾਠਾ-ਕੋਪਾ ਸੂਰੀ

At this time, we are following that unknown star (constellation).

ਸ੍ਰੀ ਰਾਮਾਨੁਜਾਚਾਰ੍ਯਾ

## ***Genealogy (Family Background)***

South of the Kāverī River, the pure waters of the Tāmraparṇī River flow, washing away the sins of the Pāṇḍya kingdom into the sea.

On the banks of the Tāmraparṇī River, there was a town named Kurikā.

There lived a fortunate *śūdra* named Vibhūti-nāthendra.

His son's name was Dharma-dhanu. Dharma-dhanu's son was Cakra-pāṇi, and his grandson was Acyuta.

Acyuta's son was Sumati, and his grandson was Phutkāra.

Phutkāra's son's name was Kāri. Kāri was the father of Śrī Śaṭha-kopa.

## ***Birthplace and Parents***

To the west of the Pāṇḍya kingdom, on the coast of the ocean, lies the country of Kerala.

To the west of the Pāṇḍya region, by the sea, lies the land of Kerala.

In the present time, the Kerala region is called the state of Travancore (Trivāṅkura).

പ്രവഞ്ചൂർ രാജ്യം കേരളം—പാണ്ട്യ രാജ്യം എന്നീ രണ്ടു രാജ്യങ്ങളെ തമ്മിൽ വേർതിരിക്കുന്ന പർവ്വതമാണ് മഹേന്ദ്ര പർവ്വതം.

The Mahendra mountain divides both the Kerala and Pāṇḍya regions into two parts.

പരാശുരാമൻ മഹേന്ദ്ര പർവ്വതത്തിൽ ഒരു കുറേക്കാലം താമസം ചെയ്തിരുന്നു. അദ്ദേഹം താമസിച്ചിരുന്ന കാലം അത്രയും ദൈവം അദ്ദേഹത്തെ അനുഗ്രഹിച്ചു.

Paraśurāmajī, the son of Jamadagni, resided on the Mahendra mountain for a few days.

അന്ന് അദ്ദേഹം താമസിച്ച കാലം അദ്ദേഹത്തെ അനുഗ്രഹിച്ചു. അന്ന് അദ്ദേഹം താമസിച്ച കാലം അദ്ദേഹത്തെ അനുഗ്രഹിച്ചു.

Since that time, one can see that the *brāhmaṇas* and members of other social orders are still living there.

അന്ന് അദ്ദേഹം താമസിച്ച കാലം അദ്ദേഹത്തെ അനുഗ്രഹിച്ചു. അന്ന് അദ്ദേഹം താമസിച്ച കാലം അദ്ദേഹത്തെ അനുഗ്രഹിച്ചു.

In the land of Kerala, a girl named Nātha-nāyikā was born in the house of a Vaiṣṇava.

കേരളത്തിൽ ഒരു വൈഷ്ണവ കുടുംബത്തിൽ നാഥ-നായിക എന്ന പേരിൽ ഒരു പെണ്കുട്ടി ജനിച്ചു.

Phutkāra arranged his son's marriage with this Vaiṣṇava girl named Nātha-nāyikā.

ഫുതകാരൻ തന്റെ പുത്രന്റെ വിവാഹം ഈ വൈഷ്ണവ പെണ്കുട്ടിയെക്കുറിച്ചായി.

From the womb of this Nātha-nāyikā, the great Śaṭha-kopa was born.

शाठकोपा दशास्य नामानि, शाठहारी, कारिमारा, वाकुलभारणा इत्यादिनां च ।  
शाठकोपा

Śaṭha-kopa Dāsa has many names, including Śaṭhāri, Kārimāra, Vakulābharaṇa, and many others.

### शाठकोपा **Childhood**

शाठकोपा जन्मजातः शून्यदर्शनः । अन्तर्बुद्धिः-अन्तर्बुद्धिः च  
शाठकोपा च शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा  
शाठकोपा शाठकोपा

Śaṭha-kopa was mute from birth. His vision (power to see) also did not develop. Because he was mute and blind, his parents were very worried.

शाठकोपास्यं च शाठकोपास्यं च शाठकोपास्यं शाठकोपास्यं शाठकोपास्यं  
They placed the child under a tamarind tree.

शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा  
शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा

For sixteen years, the boy Śaṭha-kopa spent his time under that tamarind tree like an inert object.

शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा

Common people thought him to be a complete inert object.

### शाठकोपास्यं शाठकोपास्यं शाठकोपास्यं शाठकोपास्यं **The ineffable brilliance of Śaṭha-kopa, the incarnation of Viṣvaksena**

शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा  
शाठकोपास्यं शाठकोपास्यं शाठकोपास्यं

Even when Śaṭha-kopa's conscious faculties were contracted, an indescribable radiance emanated from his body.

Even though Śaṭha-kopa's *cetana-dharma* (the soul's natural, innate state of cognizance) was narrowed, an indescribable radiance emanated from his body.

शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा शाठकोपा



Wandering around, he once reached Sāketa-purī (Ayodhyā) to have a *darśana* of Ayodhyā-nātha (Lord Rāma, the son of Daśaratha Mahārāja, who ruled the city of Ayodhyā). There, one day, he saw a divine radiance in the southern direction.

एक दिन साकेतपुरी में साकेतनाथ की पूजा के लिए जा रहा था, तभी उसने दक्षिण दिशा में दिव्य प्रकाश देखा।

Out of curiosity, he set out to find the place from where the radiance was shining.

किसी-किसी कारण से वह जानना चाहता था कि प्रकाश कहाँ से आ रहा है। इसलिए वह उस दिशा में निकल पड़ा, जहाँ से प्रकाश आ रहा था।

Slowly he moved towards the south. However, as he progressed, the radiance also seemed to shift further southward.

धीरे-धीरे वह दक्षिण की ओर बढ़ा। लेकिन जैसे-जैसे वह आगे बढ़ा, प्रकाश भी दक्षिण की ओर बढ़ने लगा।

Finally, he arrived at the city of Kurikā, located on the banks of the Tāmra-parṇī River. There, he saw Śaṭha-kopa lying like an inert object under a tamarind tree.

अंत में वह कुरिकी शहर पहुँचा, जो ताम्रपर्णी नदी के किनारे पर। वहाँ पर एक अशुद्ध वस्तु ताम्रपर्णी के नीचे पड़ा हुआ था।

### ***The examination of Śaṭha-kopa by the brāhmaṇa and becoming a disciple.***

ब्रह्मण ने साधु को देखा तो उसे कुछ अजीब लगा। लेकिन थोड़ी देर बाद वह समझ गया कि यह एक भक्त है।

Upon seeing Śaṭha-kopa, he initially felt somewhat disheartened. However, after a short while, he felt a strong urge to converse with the meditative boy (the boy situated in the meditative trance).

जैसे ही साधु ने साधु को देखा, वह थोड़ा निराश हुआ। लेकिन कुछ देर बाद उसे साधु से बात करने का बहुत बड़ा मन हुआ।



To test Śaṭha-kopa's muteness and blindness, he threw a large piece of stone forcefully in front of him.

ஒரு பெரிய கல்லை வலுவாக ஶடா-கோபன் முன்பு வீசினான். அதைக் கண்டதும், அவர் கண்களைத் திறந்து பார்த்தார்.

A loud noise happened (or was heard), causing Śaṭha-kopa to open both his eyes to see it. Seeing this, Madhura Kavi was greatly pleased.

ஒரு பெரிய சத்தம் (அல்லது கேட்கப்பட்டது) நடந்தது, அதைக் கண்டதும், ஶடா-கோபன் கண்களைத் திறந்து பார்த்தார். இதைக் கண்டதும், மதுரா கவி மிகவும் மகிழ்ந்தார்.

To test his wisdom, Madhura Kavi asked—‘O Lord! If a living entity is born from the womb of the great material nature (*prakṛti*), what does it eat and where does it live?’

அவரின் வியாக்கியானத்தை சோதிக்க, மதுரா கவி கேட்டார்—‘ஓ இறைவனே! பெரிய மாதிரியான உயிர் எவ்வாறு பிறக்கிறது, அது என்ன சாப்பிடுகிறது, எங்கே வசிக்கிறது?’

Śaṭha-kopa replied—“The living entity eats ‘*tad-vastu* (the Absolute Reality)’ and resides within ‘*tad-vastu*’ ”.

‘தத்-வஸ்து’ (அத்யக்ஷரம்) உயிர் சாப்பிடுகிறது, அதில் வசிக்கிறது.”

Hearing the analysis (deep reflection, deep philosophical reply) of his question, he realized that ‘Vakulābharaṇa’ was omniscient and without delay, he became his disciple.

அவரின் கேள்விக்கு (ஆழ்ந்த சிந்தனை, ஆழ்ந்த தத்துவ விடையைக் கொண்டு) பதிலளித்ததால், ‘வகுலாபகரணன்’ அறிவோடு உடனடியாக அவரின் சீடனானான்.

After staying with the Guru for a few days, one day he had a direct vision of Lord Śrī Hari mounted on His carrier Garuḍa near ‘Vakulābharaṇa’ (Śaṭha-kopa).

சாத்திர-சாத்திரம்

### **Books Written (Authored) by him**

அவரால் எழுதப்பட்ட புத்தகங்கள் ‘வகுலாபகரணன்-புத்தகம்’ என அழைக்கப்படுகின்றன. அவைகள் மிகவும் சிறப்பானவை.

Viṣṇu-citta Yogīndra greatly assisted the Vedic religion in the south by composing the ‘Drāviḍa Āmnāya’. [Note: The

message of the *Vedas* received through *guru-paramparā* is called *āmnāya*.]

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Here, Śaṭha-kopa published the latter part of the *Vedas* in the Dravidian language.

〇〇〇〇 〇〇〇 〇〇〇〇〇〇〇〇〇 (〇〇〇〇〇〇〇) 〇〇〇〇〇〇 〇〇〇〇〇 〇〇〇〇〇〇〇〇  
 〇〇〇〇 〇〇〇〇〇 〇〇〇 〇〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇 〇〇〇

After reading the meaning of the *Vedas* written by Kārimāra (Śaṭha-kopa), Madhura Kavi became proficient in the *Vedas* within a few days.

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The respect for the pious narrations of Bhagavān composed by Śaṭha-kopa gradually began to increase.

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He wrote prayers and glorifications for many Deities in the South India.

The diagram illustrates the decomposition of a 10x10 grid into two rows of blocks. The top row consists of 10 blocks with sizes 3, 2, 2, 1, 3, 3, 2, 2, 2, and 3. The bottom row consists of 10 blocks with sizes 1, 1, 1, 1, 1, 1, 1, 1, 2, and 2.

Hymns composed by him are still sung with great love in the temples and during religious festivals there.

[illegible]

In this way, after composing various hymns (prayers and glorifications) and greatly benefiting the Vaiṣṇavas of the South, he concluded his pastimes on the Earth planet at the age of thirty five.

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***Worship of the deity of Śrī Śaṭha-kopa;  
The founding (original) spiritual master of the Śrī  
Sampradāya***

After Śrī Śaṭha-kopa's departure to Vaikuṇṭha, his disciple Madhura Kavi had a deity of the Guru made and arranged for its proper worship.

Śaṭha-kopa's scholarly brilliance spread in all four directions far and wide in a short period of time.

Some malicious people, out of jealousy, even tried to destroy Śaṭha-kopa's aphorisms, verses and expositions.

Śaṭha-kopa Dāsa, also known as Nammālavara, is considered the founding (original) *guru* of the Śrī Sampradāya.

The 'Vedārtha Catuṣṭaya' and 'Artha-pañcaka' composed by Śrī Śaṭha-kopa are the authoritative and ideal texts of the Śrī Sampradāya

The *Ṛg-veda-artha* (the meaning of the *Ṛg-veda*) composed by Śaṭha-kopa is known as 'Śrī-vṛttākhyā'.

It contains one hundred verses. The *Yajur-veda-artha* (The meaning of the *Yajur-veda*) consists of a total of seven verses, which are known as 'Aśirṣākhyā'.

The *Atharva-artha* (the meaning of Atharva Veda) contains eighty seven verses, and the *Sāma-artha* (The meaning of Sāma Veda) contains one thousand verses.

From these meanings of Vedas, Śrī Śaṭha-kopa Sūri revealed 'Artha-pañcaka' to the whole world.

From these Vedic meanings, Śrī Śaṭha-kopa Sūri brought 'Artha-pañcaka' into the light.